After resting, the men saunter around the village visiting their relatives and friends and discussing their crops and activities of the day. The women remain at home but men gather in small groups in front of the houses and are served maté by the women. Conversation goes on for some time after darkness falls. By 9 o'clock the visitors return to their respective houses and retire for the night. In hot weather people sleep naked, covered only by a thin cotton cover. In cold weather the men sleep in their shorts. If the mosquitoes are bad, thin cotton cloth serves as a makeshift mosquito net. No proper mosquito nets are used by the Terena.

During the rainy season when the crops are growing the men often remain at home repairing their houses or assisting one another in building new ones, repairing saddles, making handles for axes and hoes, and weaving fans, baskets, and mats. During this period the women spin cotton yarn, weave hammocks, make pottery, and sew clothes for themselves and their families. As everywhere in the world, the women have such constant duties as cleaning the house, cooking, washing, and taking care of the children. The older children, when not at school, are with their parents assisting them in everyday activities, little by little learning the common duties and techniques of adult life.

## SOCIAL ORGANIZATION

### MOIETIES

Terena informants relate that when they were in the Chaco they lived in villages and were divided into endogamous moieties. One moiety was called the *sukirikionó* or gentle people ("mansa" in Portuguese), and the other the *shumonó* or wild people ("brava" in Portuguese). Although these moieties were primarily ceremonial units, they exercised some social control over their members by regulating marriage and acting in council to settle matters concerning group decisions.

Each moiety had a chief (*unati ashé*). Any village of any size, therefore, had two moiety chiefs. The symbols of moiety chieftainship consisted of a small calabash (*kali ita'aka*), a trumpet made from a cow's horn, and a loincloth somewhat shorter than that worn by nonchiefs. There was no head chief for either moiety nor for the Terena people as a whole. Each chief was the ceremonial